SOME REMARKABLE

PASSAGES

OF THE

LIFE AND DEATH

OF MASTER

ALEXANDER PEDEN.

Late Miniſter of the Goſpel at New-Glenluce in Galloway.

Singular for Piety, Zeal and Faithfulneſs, but eſpecially, who exceeded all to be heard of in our late ages in that Gift, of foreſeeing Events, and foretelling what was to befal the Church and Nation of *Scotland* and *Ireland*, particular Families and Perſons, and of his own Life and Death. As a few inſtances among many thro' his Life, take theſe that follow.

Judges ii. 10 *And alſo all that Generation were gathered unto their Fathers; and there aroſe another Generation after them, which knew not the Lord, nor yet the works which he had done for* Iſrael. Pſal. xli. 1. Pſal. lxxviii. 3, 4.

GLASGOW:

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BRITISH
MUSEUM

THE LIFE AND DEATH OF MASTER ALEXANDER PEDEN.

Late Miniſter of the Goſpel at New-Glenluce in Galloway.

Who died the 28th Day of *January*, 1686, being about 60 Years of Age.

1. HE was born in the pariſh of Sorn, in the ſheriff-dom of Air: after that he paſt his courſes at the college, he was imployed for ſometime to be ſchool-maſter, precentor and ſeſſion clerk, to Mr. John Guthrie miniſter of the goſpel at Tarbolton. When he was about to enter to the miniſtry, a young woman fell to be with child in adultery, to a ſervant in that houſe where he ſtayed; when ſhe found herſelf with child, ſhe told the father thereof; he ſaid, I'll run for it, and go to Ireland, father it upon Mr. Peden, he has more to help thee and bring it up (he having a piece of heritage) than I have. The ſame day that he was to get an act of licenſe, ſhe came in before the presbytry, and ſaid, I hear your are to licenſe Mr. Peden to be a miniſter; do it not, for I am with child to him. He being without at the time, was called in by the moderator, and queſtioned about it, he ſaid, I am ſurpriſed, I cannot ſpeak; but let none entertain an ill thought of me, for I am utterly free of it, and God will vindicate me in his own time and way. He went home and walked at a water ſide upwards of 24 hours, & would neither eat nor drink, at laſt he came in and ſaid, Give me meat and drink, for I have got what I was ſeeking, and I will be vindicated, and that poor unhappy laſs will pay dear for it in her life, and will make a diſmal end, and for this ſurfeit of

grief that she hath given me, there shall never one o' her sex come into my bosom: and accordingly he never married. There are various reports of the way that he was vindicated. Some say, that in the time she was in child-birth, Mr. Guthrie charged her to give account who was the father of that child, and discharged women to be helpful to her, until she did it: some say that she confessed, others that she remained obstinate; some of the people (when I made enquiry about it in that country side) affirmed, that after the presbytry had been at all pains about it, & could get no satisfaction, they appointed Mr. Guthrie to give a full relation of the whole before the congregation, which he did, and the same day the father of that child was present: and when he heard Mr. Guthrie begin to read, stood up, and desired him to halt, and said, I am the father of that child, and I desired her to father it upon Mr. Peden, which has been a great trouble of conscience to me, and I could get no rest till I came home to declare it. However, it is certain that after she was married, and every thing went cross to them, and wandred from place to place, and were reduced to great poverty, at last she came to that same spot of ground where he stayed upwards of 24 hours, and made away with herself.

2. After this he was three years settled minister at new Glenluce in Galloway and when he was obliged by the violence and tyranny of that time to leave that parish, he lectured upon the 20th chap. of the Acts from the 17 verse to the end, and preached upon the 31st verse in the forenoon, 'Therefore watch and remember, that by the 'space of three years, I ceased not to warn every one 'night and day with tears.' Asserting that he had declared the whole counsel of God, & had keeped nothing back, and protested that he was free of the blood of all souls. And in the afternoon he preached on the 32 verse, And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified. Which was a weeping day in that kirk, the greater part could not contain themselves: he many times requested them to be silent, but they sorrowed most of all that he told them that they should never see his face in that pulpit again. He continued until night, & when he closed the pulpit door, he knocked hard upon it three times with his bible, saying three times over, I arrest thee in my Master's name, that never none enter thee, but such as comes in at the door as I did. Accordingly, ne-

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ver neither curate nor indulged entred that pulpit until after the revolution, that a Presbyterian minister opened it.

I had this account from old persons in that parish, who were witnesses to it, worthy of all credit.

3. After this he joined with that honest zealous handful in the year 1666, that was broken at Pentland hills, and came the length of Clyde with them, where he had a melancholy view of their end, and parted with them there. James Cubison of Paluchbeaties, my informer, to whom he told this, he said to him, Sir, you did well that parted with them, seeing you were persuaded they would fall and flee before the enemy. Glory, glory to God, that he sent me not to hell immediately, for I should have stayed with them, tho' I should have been cut all in pieces.

4. That night the Lord's people fell & fled before the enemy at Pentland hills, he was in a friend's house in Carrick, sixty miles from Edinburgh; his landlord seeing him mightily troubled, enquired how it was with him; he said, To morrow I will speak with you, & desired some candle; that night he went to bed; the next morning calling early to his land-lord, said, I have sad news to tell you, our friends that were together in arms appearing for Christ's interest, are now broken, killed, taken and fled every man. The good-man said, Lord forbid that be true. He said, Why do you speak so? there is a great part of our friends prisoners in Edinburgh. About 48 hours thereafter, they were fully confirmed in the truth of it.

5. After this, in June 1675, he was taken by major Cockburn in the house of Hugh Ferguson of Knockoow in Carrick, who constrained him to tarry all night. Mr. Peden told him, that it would be a dear night's quarters to them both. Accordingly they were both carried prisoners to Edinburgh, Hugh Ferguson was fin'd in a thousand merks for reset, harbour and converse with him. The council ordered 50*l.* sterling to be paid to the major out of the fines, and ordained him to divide 25*l.* sterling among the party that apprehended them; some time after examination he was sent prisoner to the Bass, where he remained there and at Edinburgh until December 1678, that he was banished.

6. While prisoner in the Bass one sabbath morning, being about the publick worship of God, a young lass about the age of 13 or 14 years, came to the chamber door mocking with loud laughter; he said, Poor thing, thou mocks and laughs at the worship of God, but ere

long God shall write such a sudden surprizing judgment on thee, that shall stay thy Laughing, and thou shalt not escape it. Very shortly after, she was walking upon the rock, and there came a blast of wind & sweeped her off in o the sea, where she was lost.

While prisoner there, one day walking upon the rock, some soldiers passing by him, one of them cried, The devil take him. He said, Fy, fy, poor man, thou knowest not what thou art saying, but thou wilt repent that. At which words the soldier stood astonished, and went to the guard distracted, crying aloud for Mr. Peden, saying, The devil would immediately take him away; he came to him again, & found him in his right mind under deep convictions of great guilt; the guard being to change, they desired him to go to his arms, he refused, and said, He would lift no arms against Jesus Christ his cause, and persecute his people, I have done that too long. The governour threatned him with death tomorrow about 10 of the clock, he confidently said, three times, Tho he should tear all his body in pieces, he should never lift arms that way. About three days after the governour put him out of the garrison, setting him ashore, he having a wife and children, took a house in east Lothian, where he became a singular Christian. Mr. Peden told these astonishing passages to the forsaid John Cubison and others who informed me.

7. When brought from the Bass to Edinburgh, and sentence of banishment past upon him, in December 1678, and 60 more fellow prisoners for the same cause to go to America, never to be seen in Scotland again, under the pain of death; after this sentence was past, he several times said, that the ship was not yet built that should take him and these prisoners to Virginia, or any other of the English plantations in America. One James Kay a solid grave Christian, being one of them that lived in or about the water of Leith, told me this, that Mr. Peden said to him, James, when your wife comes in let me see your wife; which he did, going to Mr. Peden's room, after some discourse, he called for a drink, and when he sought a blessing, he said, Good Lord, let not James Kay's wife miss her husband until thou return him to her in peace and safety, which we are sure will be sooner than either he or she is looking for; accordingly that same day month that he parted with her at Leith, he came home to her at the water of Leith.

8. When they were on ship board in the road of Leith, there

there was a report that the enemies were to send down thumbikins to keep them from rebelling; at the report of this they were discouraged; he came above the deck, and said, Why are ye so discouraged? You need not fear, there will neither thumbikins nor bootikins come here, lift up your hearts & heads for the day of your redemption draweth near; if we were once at London we will be all set at liberty. And when sailing in the voyage, praying publickly, he said, Lord such is the enemies hatred at thee, and malice at us, for thy sake, that they will not let us stay in thy land of Scotland to serve thee, tho some of us have nothing but the canopy of thy heavens above us, and thy earth to trade upon; but, Lord, we bless thy name, that will cut short our voyage & frustrate thy enemies of their wicked design, and will not get us where they intend, and some of us shall go richer home, than we came from home. James Pride, who lived at Fife, an honest man being one of them, he said, many times he could affert the truth of this; for he came safely home, beside other things, he bought two cows, and before that he never had one. I had these accounts both from the foresaid James Kay, and Robert Punton a known public man, worthy of all credit, who was also under the same sentence, who lived in the parish of Dalmeny, near the Queens Ferry.

9. When they arrived at London, the skipper who received them at Leith was to carry them no further; the skipper who was to receive them there, and to carry them to Virginia, came to see them, they being represented to him as thieves, robbers, and evil-doers, but when he found they were all grave Christian men, banished for presbyterian principles, he said, he would sail the sea with none such. In this confusion, that the one skipper would not receive them, and the other would keep them no longer, and being expensive to maintain them, they were all set at liberty. Others reported that both skippers got compliments by friends at London, however it is certain they were safely set free, without any imposition of bonds or oaths; & friends at London; and in their way homeward thro England shewed much kindness unto them.

10. That dismal day, the 22d of June, in the year 1679, at Bothwel bridge, that the Lord's people fell & fled before the enemy, he was forty miles distant, near the border, kept him retired until the middle of the day, that some friend said to him, Sir, the people are routing

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for sermon; he said, Let the people go to their prayers, for me I neither can nor will preach any this day; for our friends are fallen and fled before the enemy at Hamilton, and they are hagging and hashing them down, and their blood is running like water.

11. After this, he was preaching in Galloway, in the forenoon he prayed earnestly for the prisoners taken at & about Bothwel; but in the afternoon when he began to pray for them he halted & said, Our friends at Edinburgh, the prisoners, have done somewhat to save their lives that shall not do with them, but the sea billows shall be many of their winding-sheets, & the few of them that escape shall not be useful to God in their generation. Which was sadly verified thereafter. That which the greatest part of these prisoners did, was the taking of that bond, commonly called the black bond after Bothwel, wherein they acknowledged their appearance in arms for the defence of the gospel and their own lives to be rebellion, and engaged themselves never to make any more opposition; upon the doing of which these Perfidious enemies promised them life and liberty; this with the cursed and subtile arguments & advices of ministers, who went into the new yard, where they were prisoners, particularly Mr. Hugh Kennedy, Mr. William Ceighton, Mr. Edward Jamieson, and Mr. George Johnston: these took their turn in the yard, where the prisoners were, together with a letter that was sen from that Erastian meeting of ministers, met at Edinburgh in August 1679, for the accepting of a third indulgence with a cautionary bond. Notwithstanding of the enemies promise, and the unhappy advices of these ministers not indulged, after they were ensnared in this foul compliance, banished 253, whereof 203 perished in the Orkney sea. This foul step, as some of them told me, both in their life, and when dying, lay heavy upon them all their days; and that these unhappy arguments and advices of ministers prevailed more with them, than the enemies promise of life and liberty.

In August, 1679, fifteen of Bothwel prisoners got indictments of death. Mr. Edward Jamieson, a worthy presbyterian minister, as Mr. Woodrow calls him, was sent from that Erastian meeting of ministers into the tolbooth to these fifteen, who urged the lawfulness of taking the bond to save their lives; and the refusal of it would be a reflection to religion and the cause they had appeared for, and a throwing away their lives, for which their friends would not be able to vindicate them.

He

He prevailed with thirteen of them; this fowr'd in the stomachs of some of these thirteen, and lay heavy upon them, both in their life and death. These prisoners taken at and about the time of Bothwel, were reckoned about 1500.

The faithful Mr. John Blackader did write to these prisoners dissuading them from that foul compliance, and some worthy persons of these prisoners whom he wrote to, said to me with tears, that they slighted his advice and followed the unhappy advices of these ministers, who were making peace with the enemies of God, & followed their foul steps, for which they would go mourning to their graves. I heard the same Mr. Blackader preach his last public sermon, before his falling into the enemies hands, in the night-time, in the fields, in the parish of Livingstone, upon the side of the muir, at the new house, on the 23 of March, after Bothwel, where he lectured upon Micah iv. from verse 9, where he asserted, That the nearer the delivery, our pains and throwers would come thicker and sorer upon us: and that we had been in the fields, but e'er we were delivered, we would go down to Babylon, that either Popery would overspread this land, or be at the breaking in upon us, like an inundation of water: & preached upon that text, That no man should be moved with these afflictions: for ye yourselves know that ye are appointed thereunto: Where he insisted upon what moving & shaking dispensations the Lord had exercised his people with in former ages, especially that man of God that went to Jeraboam's Bethel, and delivered his commission faithfully, and yet turned out of the way by an old lying prophet, how moving and humbling the manner of his death was to all Israel; and earnestly requested us to take good heed to what minister we heard, and what advice we followed. When he prayed, he blessed the Lord that he was free of both hand and rope, and that he was as clearly willing to hold up the public blessed standard of the gospel as ever; and said, The Lord rebuke, give repentance and forgiveness to these ministers that perswaded these prisoners to take that bond: For their perishing by sea, was more moving & shocking to him, than if some thousands of them had been slain in the field.

He was thereafter taken the 6th of April, by major Johnston in Edinburgh, and detained prisoner in the Bass, where he died. As the interest of Christ lay near his heart thro' his life, among his last words he said, The Lord will defend his own cause.

12. Af-

12. After the publick murdering of these two worthy women-martyrs, Isobel Alison and Marion Harvie, in the Grass-market of Edinburgh, January 1681, he was in Galloway, a professor of some note, who had more carnal wit and policy than to suffer him to be honest & faithful. after reasoning upon the grounds of their sufferings, affirmed, that they would never be reckoned among the number of the martyrs: Mr. Peden said after musing a little, Let alone, you'll never be honour'd with such a death, and for what you have said against these two worthy lasses, your death will be both sudden and surprising. Which was very shortly thereafter; the man standing before the fire smoaking his pipe, dropt down dead, and that without speaking more.

13. In the month of June 1682, he was in the house of James Brown in Paddock holm above Douglass, John Wilson in Lanerk was with him, who suffered martyrdom in the Grass-market of Edinburgh the next year, May 1683. He lectured at night upon the vii. chapter of Amos, and repeated these words in the 9 verse three times, And I will rise against the house of Jeraboam with the sword. He laid his hand on the said John, and said, John, have at the unhappy name of Stewarts, off the throne shall they go, if all the world should set side to hold them on. Afterwards he brake out in a rapture about our martyrs, saying, They were going off the stage with fresh gales and full sails, & now they are all glancing in glory; O if ye saw them, they would flee you out of your wits. He again laid his hand upon the said John, and said, Encourage yourself in the Lord & hold fast, John, for you'll win up yonder shortly, and get on all your braws. That night he went to the fields; to-morrow about 6 o'clock John went to seek him, and found him coming to the house. He said, John, let us go from this house, for the devil is about it, and will take his prey with him. John said, we will take breakfast e'er we go, 'tis a question when we'll get the offer again. He answered, No, no, I will not eat bread in this place, our landlord is an unhappy man, the devil will get him shortly, for he will hang himself. Which very shortly came to pass; his daughter Jean Brown was the first that got him in her arms, hanging in the stable. She was reckoned by all to be a grave Christian lass but from that day never had her health, and died of a decay at last, after she had been sometime in prison for her principles. This passage the same John Wilson reported several times to many, and some alive can bear witness to the truth of it.

14. In

14. In the year 1680, after the murdering of Mr. Cameron & theſe worthies with him at Airdſmoſs, he was near Machline in the ſhire of Air, one Robert Brown of Croſs-houſe, who lived near the New-mills, & one Hugh Pinneve, factor to the earl of Lowdon ſtabled their horſes in that houſe where he was, and went to a fair in Machline; and in the afternoon, when they came to take away their horſes, they got a drink, & in the time of it, the ſaid Hugh a wicked wretch both in principle and practice, broke out in railing againſt ſufferers, particularly againſt Mr. Cameron; Mr. Peden being in another room overhearing all, was ſo grieved that he came to the chamber door and ſaid to the ſaid Hugh, Sir, hold your peace, e'er 12 o'clock thou ſhalt know what for a man Mr. Cameron was, God ſhall puniſh that blaſphemous mouth and curſed tongue of yours in ſuch a manner as ſhall be aſtoniſhing to all that ſhall ſee you, and ſhall ſet you up as a beacon to all railing Rabſhakehs. Robert Brown knowing Mr. Peden, haſted to his horſe, being perſuaded that Mr. Peden's words would not fall to the ground, and fearing that ſome miſchief might befal him for being in the ſaid Hugh's company, the rode hard home, Robert went to his own houſe, and Hugh to the earl's houſe, and caſting off his boots, he was ſtruck with ſuch a ſickneſs and pain thro' his body, with his mouth ſo wide, and his tongue hanging ſo far out in a fearful manner, they ſent for the ſaid Robert, being uſed to take blood, he got ſome blood of him but all in vain, he died before mid-night. The ſaid Robert, an old man, told me this paſſage when in priſon together.

15. In the year 1682 he was in Kyle, and preached upon that text, the plowers plowed upon my back, & drew long the furrows. Where he ſaid, would ye know who firſt yoked this plow? it was curſed Cain when he drew his furrows ſo long & alſo deep, that he let out the heart blood of his brother Abel; and all his curſed ſeed has, & will gang ſummer & winter, froſt & freſh weather, till the world's end; and at the ſound of the laſt trumpet, when all are in a flame, their theets will burn, and their ſwingle-trees will fall to the ground, the plow-men will loſe their grips of the plow, and the gad-men will throw away their gads; & then, O the yelling & ſhrieking that will be among all this curſed ſeed, clapping their hands & crying to the hills and mountains to cover them from the face of the Lamb, & of him that ſits upon the throne, for their hatred of him, and malice at his people.

After

After ſermon, when marrying a pair of folks, when the man had the woman by the hand, he ſaid, Indeed man you have a bonny bride by the hand, I ſee a covetous devil in her, ſhe is both a thief and a whore, let her go, you will be aſhamed of her. The man keeping faſt her hand, he ſaid, you will not take my advice, but it will tend to thy diſgrace. After marriage, when praying he ſaid, Good Lord, many a plow hath been yoked on the back of thychurch in Scotland, pagans yoked theirs, Antichriſt yoked his, and Prelacy hers, and now the plagued Eraſtian indulged, they have yoked theirs, & ill it becomes them; good Lord, cut their theets, that their ſwingle-trees may fall to the ground. Enſign John Kirkland was witneſs to this ſermon & marriage; he was my very dear acquaintance, who told me ſeveral times of this, and more of that ſermon.

16. About the ſame time he was marrying two pair of folks, he ſaid to the one, Stand by I will not marry you this day; The bridegroom was anxious to know the reaſon, after enquiring privately, he ſaid, You will thank me for this afterwards, and think yourſelf well quat of her, for ſhe is with child to another wife's husband; which was matter o fact, as time afterwards, diſcovered.

17. Shortly after that ſad Broke at Bothwel, he went to Ireland, but did not ſtay long at that time, in his travels thro' Galloway, he came to a houſe, and looking in the goodman's face he ſaid, They call you an honeſt man, but if you be ſo, you look not like it, you will not long keep that name, but will diſcover yourſelf to be what you are. And ſhortly after he was made to flee for ſheep ſtealing. In that ſhort time he was in Ireland, the governor required of all presbyterian miniſters that were in Ireland, that they ſhould give it under their hand that they had no acceſſion to the late rebellion at Bothwel Bridge in Scotland, & that they did not approve of it; which the moſt part did, & ſent Mr. Thomas Gowans a Scotſman, and one Mr. Paton from the north of Ireland to Dublin, to preſent it to the lord lieutenant. The which when Mr Peden heard, he ſaid, Mr. Gowans and his brother Mr. Paton are ſent and gone the devil's errand, but God will arreſt them by the gate. Accordingly Mr Gowans by the way was ſtruck with a ſore ſickneſs, and Mr. Paton fell from his horſe, and broke or cruſht his leg, and both of them were detained beyond expectation. I had this account from ſome worthy chriſtians when I was in Ireland.

18. In the yar 1682, he married John Brown in Kyle,

at his own house in Priest-hall, that singular Christian, upon Marion Weir, after marriage he said to the bride, Marion, you have got a good man to be your husband, but you will not enjoy him long, prize his company, and keep linen by you to be his winding-sheet, for you will need it when you are not looking for it, and it will be a bloody one.

This came sadly to pass in the beginning of May 1685, as afterwards shall be made appear.

19. After this, in the year 1682, he went to Ireland again, and came to the house of William Steel in Glenwharry, in the county of Antrim, he enquired at Mrs. Steel if she wanted a servant for threshing victual? She said, they did, and enquired what his wages were a day or a week: He said, The common rate was a common rule; to which she assented. At night he was put to the barn to bed with the servant lad, and that night he spent in prayer and groaning up and down the barn. To morrow he threshed victual with the lad, and the next night he spent the same way; the second day in the morning the lad said to his mistress, This man sleeps none, but groans and prays all night, I got no sleep for him, He threshes very well, and is not sparing of himself, tho I think he has not been used with it, for he can do nothing to the botteling and ordering of the barn; and when I put the barn in order, he goes to such a place, and there he prays for the afflicted church of Scotland, and names so many people in the furnace. He wrought the second day, and his mistress watched & overheard him praying as the lad had said; at night she desired her husband to enquire if he was a minister, which he did, and desired him to be free with him, and he should not only be no enemy to him, but a friend to him. Mr. Peden said, he was not ashamed of his office; and gave an account of his circumstances: he was no more set to work, nor to lie with the lad, and he staid a considerable time in that place, and was a blessed instrument in the conversion of some, and civilizing of others, tho that place was noted for a rude wild people, and the fruits of his labour appear unto this day. There was a servant lass in that house that he could not look upon but with frowns; and sometimes, when at family worship he said, pointing to her with a frowning countenance, You come from the barn and from the byer reeking in your lusts, and sits down among us, we do not want you nor none such. At last he said to William Steel and his wife, Put away that unhap-

pass from your house, for she will be a stain to your family, for she is with child and will murther it, and will be punished for the same; which accordingly came to pass, and she was burnt at Craig-Fergus, which is the usual punishment of murderers of children there. I had this account from John Muirhead, who staid much in that house, and other Christian people when I was in Ireland.

20. On the 2d day of August 1684, he was in a Christian Scots woman's house, called Margret Lumbernor; that day there was an extraordinary shower of big hail, such as he had never seen the like. She said, What can be the meaning of this extraordinary hail? He said, Within a few years there will be an extraordinary storm and shower of judgment poured out upon Ireland; but Meg, said he, you shall not live to see it. And accordingly she died before that rebellion; and the rest had a sad accomplishment at Derry and the water of Boyn.

21. On the second of February 1685, he was in the house of one Mr. Vernor, at night he and John Kilpatrick, Mrs. Vernor's father, a very old worthy Christian; he said to him, John, the world may very well want you and me. John said, Sir, I have been very fruitless and useless all my days, &c the world may well want me, but your death will be a great loss. Well John, said he, you and I will be both in heaven shortly; but tho you be much older than I, my soul will get the forestart of yours, for I will be first in heaven; but your body will have the advantage of mine, for ye will get rest in your grave until the resurrection; but for me I must go to the bloody land (this was his ordinary way of speaking, bloody or sinful land, when he spake of Scotland) and die there, and the enemies out of their great wickedness will lift my corps unto another place; but I am very indifferent, John, for I know my body shall ly among the dust of the martyrs, & tho they should take my old bones and make whittles of them, they will all be gathered together in the morning of the resurrection; and then, John, you and I, and all that will be found having on Christ's righteousness, will get day about with them, and give our hearty assent to their eternal sentence of damnation. The same night after this discourse while about family worship, about 10 or 11 o' clock explaining the portion of scripture he read, he suddenly halted and harkned, and said three times over, What's this I hear? and harkned again a little time, and clapt his hands, and said, I hear a dead shot

at the throne of Britain; let him go yonder, he has been a black light to these lands, especially to poor Scotland; we're well quit of him; there has been many a wakned prayer wared on him. And it was concluded by all, the same hour, in the same night, that unhappy man Charles II. died. I had this account from John Muirhead and others, who were present, and confirmed in the truth of it by some worthy Christians when I was in Ireland.

22. Upon the 4th of February following, 1685, he preached at a wood-side, near the said Mr. Vernor's house; he read the whole of the 49 Psalm; after reading, he charged his hearers, that none of them open their mouths to sing, but those that could do it knowingly and believingly; for some few lines, few opened their mouth; but as John Muirhead, and John Waddel, who were present, told solid Christians and great sufferers, who lived and died in the parish of Cambusnethen or Shots, said to me, they and the great part could not contain and forbear singing, but brake out with their hearts and whole strength, so that they were never witness to such loud singing thro the whole Psalm. After singing, in preface he cried out, Pack and let us go to Scotland, let us flee from one devouring sword and go to another; the poor honest lads in Scotland are running upon the hills, & have little either of meat or drink but cold and hunger; and the bloody enemy are pursuing and murdering them wherever they find them; their blood is running like water upon scaffolds & fields; rise let us go & take part with them, for we fear they bar us out of heaven. Oh, secure Ireland, a dreadful day is coming upon thee within a few years, that they shall ride many miles & shall not see a reeking house in thee; Oh, hunger, hunger Derry, many a pale face shall be in thee; and fire, fire upon a town, whose name I have forgot, which was all burnt to ashes. This had an exact accomplishment four years thereafter. And for the profanity of England, and carnality & security of Ireland, for the loathing and contempt of the gospel, covenant-breaking and burning and innocent blood-shed in Scotland; none of these lands shall escape, e'er all be done. But notwithstanding of all this, I'll tell you good news, keep in mind this year, month and day, & remember that I told you, that the enemies have got a shot beneath their right wing, and they may rise and fly like a shot bird but e'er this day seven years, the strongest of them all shall fall. Then upon the sixth, he was

in that wood all day, and at night he came to the said Mr. Vernor's house, where several of our Scots sufferers were; he said, Why are ye so discouraged? I know ye've got ill news of the dreadful murder of our friends in Scotland; but I will tell you good news, that unhappy, treacherous, treacherous man, who has made the Lord's people in Scotland tremble these years by gone, has got his last glut in a lordly dish from his brother, and he is lying with his tongue cold in his mouth. The news of this came not to Ireland, for 24 hours thereafter. The foresaid John Muirhead, and John Waddel and others of our Scots sufferers, who had heard him preach the sabbath day before, concluded, this was the shot beneath the right wing that he spoke of, Charles II. being dead the Friday's night before.

23. After this he longed to be out of Ireland, what through the fearful apprehensions of that dismal day of rebellion in Ireland, that came upon it four years thereafter, and that he might take part with the sufferers of Scotland. He came near the coast one morning; John Muirhead came to him lying within a hedge; he said, Have ye any news, John? John said, There is great fear of the Irish arming: he said, No, no, the time of their rising is not yet; but they will rise, and dreadful will it be at last. He was long detained waiting for a bark, not daring to go to public ports, but to some remote creek of the sea; Alexander Gordon of Kinsluir in Galloway had agreed with one; but Mr. Peden would not take the ship with him, Mr. Peden having something of the foresight of what he did prove afterwards: In the beginning of August, before this Kinsluir was relieved at Enterken-path, going from Dumfries to Edinburgh prisoner; when the news of it came to Ireland, our Scots sufferers their acquaintance, were glad of the news, especially that Kinsluir was escaped. He said, What means all this Kinsluiring? there's some of them relieved there, that one of them is worth many of him, ye'll all be ashamed of him e'er all be done. Being in this strait, he said to Robert Wark, an old worthy christian worthy of credit, Robert, go and take such a man with you, & the first bark ye can find, compel them, for they will be like the dogs in Egypt, not one of them will move their tongue against you; accordingly Robert and his comerade found it so, and brought her to that secret place where he was. When Robert and his comerade came and told him, he was glad, and very kind & free, but he seemed to be under a cloud at that time: he said,

Lads,

Lads, I have loſt my proſpect wherewith I was wont to look over to the bloody land and tell you and others what enemies and friends were doing: the devil and I puddles and rides time about upon other: but if I were uppermoſt again, I ſhall ride hard, and ſpurgaw well; I have been praying for a ſwift paſſage over to the ſinful land, come of us what will; and now Alexander Gordon is away with my prayer-wind; but it were good for the remnant in Scotland, he never ſaw it; for, as the Lord lives, he ſhall wound that intereſt e'er he go off the ſtage. Which ſadly came to paſs in his life, & was a reproach to it at his death. A little before they came off, he baptized a child to John Maxwell a Glaſgow man, who was fled over from the perſecution; in his diſcourſe before baptiſm, he burſt out into a rapture foretelling that black day that came upon Ireland, and ſad days to Scotland, and then good days. Mrs. Maxwel, or Mary Elphinſton, the mother of the child, yet alive in Glaſgow, told me this, that in the time he was aſſerting theſe things, ſhe was thinking and wondering what ground of aſſurance he had for them; he cryed aloud, ſhaking his hand at her, and ſaid, Woman, thou art thinking and wondering within thyſelf, whether I be ſpeaking thoſe things, out of the viſions of my own head, or if I be taught by the ſpirit of God; but I tell thee woman, thou ſhalt live & ſee that I am not miſtaken. She told me, that ſhe was very lately delivered, and that of her great deſire to have her child baptized before he came off, that ſhe took travel too ſoon, and being weak, and ſo ſurprized with telling her the thoughts of her heart, that ſhe was in danger of falling off the chair. At this exerciſe alſo he told them, that he could not win off till he got this done, and this was all the drink money he had left in Ireland, and to the family (pointing to his landlord) for all the kindneſs he had met with from them. After baptiſm they got breakfaſt: there was plenty of bread upon the table, and ſeeking a bleſſing, he put his hand beneath the bread, holding it up with much affection and tears, ſaid, Lord, there is a well covered table and plenty of bread; but what comes of the poor, young, kindly, honeſt lad Renwick, that ſhames us all, in ſtaying and holding up his ſtarving mother's head, when of all the children ſhe has brought forth, there's none will avowedly take it by the hand; and the poor, cold, hungry lads upon the hills; for the honour of thine own name, let them not ſtarve; thou caſt, a ravenous beaſt, greedy of doth ſee, to feed

Elijah, and thou fed thy people in the wilderness with angels food, and blessed a few loaves and small fishes and made them sufficient for many, and had experience of want, weariness, cold and hunger, and enemies daily hunting for thy life while in the world; look to them, and provide for them; we'll get the black-stone for leaving him and them.

The waiters being advertised of the bark being in that place, they and other people came upon them, which obliged them that were to come off, to secure the waiters and people altogether for fear of the garrison of Craigfergus apprehending them, being near to it, which obliged them to come off immediately, however it might be with them; after that he, and 26 of our Scots sufferers came aboard, he stood upon the deck and prayed, being not the least wind, where he made a rehearsal of times and places, when and where the Lord had heard and answered them in the day of their distress, and now they were in a great strait. Waving his hand to the west, from whence he desired the wind, said, Lord, give us a loof-full of wind; fill the sails, Lord, and give us a fresh gale, and let us have a swift passage over to the bloody land, come of us what will. John Muirhead, Robert Wark, and others who were present told me, that when he began to pray, the sails were all hanging straight down, but e'er he ended, they were all like blown bladders; they put out the waiters and other people, and got a very swift and safe passage. The 26 Scots sufferers that were with him, having provided themselves with arms, and being designed to return to Scotland, being then such a noise of killing (and indeed the din was no greater than the deed) it being then in the heat of killing time, in the end of February 1685, when at exercise at night in the bark, he said, Lord, thou knowest thir lads are hot spirited, lay an arrest upon them that they may not appear; their time is not yet; tho Monmouth and Argyll be coming, they'll work no deliverance. At that time there was no report of their coming, for they came not for ten weeks thereafter. In the morning after they landed, he lectured before they parted, sitting upon a brae side, where he had fearful threatnings against Scotland, saying The time was coming, that they might travel many miles in Galloway and Nithsdale, Ayr, and Clyd dale, and not see a reeking house, nor hear a cock crow: and further said, That his soul trembled to think what would become of the mercenary, backbidden and upsitten ministers of Scotland;

land; as the Lord lives, none of them shall ever be honourd to put a right pin in the Lord's tabernacle, nor assert Christ's kingly prerogative, as head and king of his church. To the same purpose said the never to be forgotten Mr. Donald Cargil, within eight hours of his martyrdom, that he feared, tho there were not another ministry in all the earth, he would make no more use of them in a national reformation; but send dreadful judgments upon themselves, and a long curse upon their posterity. And Rutherford said, in his day, 1656. That sad and heavy were the judgments and indignation from the Lord, that was abiding the unfaithful watchmen of Scotland; meaning the unhappy resolutioners. When ended, he prayed earnestly for many things; particularly, that all their Ireland-sins might be buried in that place, and might not spread with them through the sinful land.

24. When the greater part took their farewel of him, he said to the rest, to what house or place shall we go? One Hugh Kennedy said, We will go to such a house. He said, Hewie, we will not get our nose in there; for the De'il and his bairns are there. Notwithstanding Hugh went, and found the house full of the enemies; and that night a woman in that house made away with herself. Hugh came quickly back, and told him. He said, We'll go to such a house, I have an errand there. When they went, the good-wife was dying, under great doubts and fears; where he was a blessed instrument of comfort to her; and said to Hugh, Hewie, this is the errand I had here.

25. They went eastward somewhat contrair to his inclination; they came to the top of an hill, upwards of two miles distant from the place they designed; he halted and said, I will not go one foot further this way; there is undoubtedly danger before us. An herd lad being there, he gave him a grout, and desired him to go to that house, and fetch them meat and news: when the lad came to the house, the good-wife hasted & gave him meat to them, saying, Lad, run hard, and tell them that the enemies are spread, and we are looking for them here every minute. As the lad was going from the house, eighteen of the enemies foot were near, crying, Stand, dog. The lad ran, and six of them pursued half a mile, and fired hard upon him; the ball went close by his head. All that time Mr. Peden continued in prayer for him alone, and with the rest, being twelve men; when praying with them, he said, Lord, shall

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the poor lad that's gone our errand, seeking bread to support our lives, lose his? Direct the bullets by his head, however near, let them not touch him; good Lord, spare the lap of thy cloak, and cover the poor lad. And in this he was heard and answered, in that there was a dark cloud of mist parted him and them.

26. About this time there was an honest poor wife brought him and them some bread & milk; when seeking a blessing, he said, As the Gyse of the times; now in this bloody land, this poor woman has endangered her life, in bringing bread to support ours; we cannot pay her for it, but, Lord, it is for thy sake she has brought it; there's no need that she should be a loser at thy hand; thou giveit plenty of bread to many that are not so worthy of it; giving does not impoverish thee, & withholding does not enrich thee; give this poor wife twenty bonnacks for these few. And the wife said several times afterwards, she got many bonnacks; for after that, she was never so straitned for bread as before.

27. About this time, upon a sabbath night, he preached in a shield or sheep-house, in a desert place; a man standing at the door as he came in, he gripped him, & said, Where are you going, sir, go home, you have neither art nor part with us; there will be a black account heard of you ere long. Accordingly, very shortly thereafter, he went to Edinburgh, and took the black test. That night he lectured upon the 7th chapter of Amos. *And I will set a plumb-line in the midst of my people, the house of Israel.* He cried out, Oh how few of the ministers of Scotland will answer this plumb-line? Lord send us a Welwood, a Gargil and a Cameron, & such as they, and make us quite of the rest. *And I will rise against the house of Jeroboam with the sword.* He said, I will tell you good news, our Lord will take a feather out of the Antichrist's wing, which shall bring down the duke of York, and banish him out of these kingdoms, & will remove the bloody sword from above the heads of his people; and there will never a man of the name of Stewart sit upon the throne of Britain after the duke of York, whose reign is now short, for their lechery, treachery, tyranny, and shedding the precious blood of the Lord's people: but, oh, black, black, black, will the day be that will come upon Ireland, that they shall travel forty miles, & not see a reeking house, nor hear a cock crow. At this he started up to his feet, and clapt his hands, and with a ravishing voice cried aloud, Glory, glory to the Lord, that has accepted a bloody sacrifice

crifice, of a ſealed teſtimony off Scotland's hand; we have a bloody clout to hold up, and the lads that got the bullets thro their heads the laſt day at Glentrol, their blood has made the clout the redder: when our Lord looks upon the bloody clout, he will keep the ſword of his avenging juſtice in the ſheath for a time: but if Scotland ſhall not conſider the merciful day of their viſitation, nor his long-ſuffering, patience and forbearance lead them to repentance, as we fear it will not, but harden them in their ſin, & the greater part turn goſpel-proof, and judgment-proof & wax worſe and worſe; then will the Lord accompliſh all that he has threatned, well-deſerved, foreſeen, and foretold day of vengeance; when he begins, he will alſo make an end, eſpecially againſt the houſe of Eli, for the iniquity which they cannot but know. When ended, he, and thoſe that were with him, lay down in the ſheep-houſe, and got ſome ſleep; he roſe early, and went up the burn-ſide, and ſtayed long; when he came into them, he did ſing the 32d pſalm, from the 7th verſe to the end; when ending he repeated the 7th verſe,

Thou art my hiding place; thou ſhalt
from trouble keep me free,
Thou with ſongs of deliverance
about ſhalt compaſs me.

Saying, theſe, and the following are ſweet lines, which I got at the burn-ſide this morning, and we'll get more to-morrow, & ſo we'll get daily proviſion; he was never behind with any that put their truſt in him, and he will not be in our common, nor none who needily depends on him; and ſo we will go on in his ſtrength, making mention of his righteouſneſs, and of his only. The foreſaid James Gubſon went 8 miles with him; when he took good night, he ſhid, ſir, I think I'll never ſee you again; he ſaid, James, ye and I will never meet again in time. And two ſeveral times, he went to Ireland before, when they parted, he told them that they would meet again. The ſaid James, John Muirhead, & others of our ſufferers, who were preſent, gave me theſe accounts.

28. Shortly after they landed from Ireland in Galloway, the enemy got notice, they being then in garriſons, foot and horſe, & it being killing time, the alarm came to them in a morning, that foot and horſe were coming upon them; the foreſaid John Muirhead being ſtruck with a violent pain in his forehead, they ſtarted up to run for it; he ſaid, Stay, ſtay, lads, let us pray for old

John

John e'er we go; he stood up and said, Lord, we hear tell that thy enemies and ours are coming upon us, & thou hast laid thy hand of affliction upon old John; have pity upon him, for thy enemies will have none, his blood will run where he lies; spare him at this time, we know not if he be ready to die. And, as John told me with the tear in his eye, the pain of his head, and the indisposition of his body quite left him, and he started up & ran with the rest. The enemies seeing them, pursued them hard, sometimes the horse, and sometimes the foot being near them; mossy boggish ground did call about the horses. After they had run some considerable way, they got some little height between the enemy & them; he stood still and said, Let us pray here; for if the Lord hear not our prayers, and save us, we are dead men, & our blood will run like water; if we die, let the enemy kill us, and let our blood fill up their cup, that the day of vengeance that is coming upon them may be hastned. Then he began and said, Lord, it is thy enemies day, hour and power; they may not be idle, but hast thou no other work for them, but to send them after us? Send them after them to whom thou wilt give strength to flee, for our strength is gone; twine them about the hill, Lord, and cast the lap of thy cloak over old Sandy, and thir poor things, and save us this one time, and we'll keep it in remembrance, and tell it to the commendation of thy goodness, pity, and compassion, what thou didst for us at such a time. In the mean time there was a dark cloud of mist came betwixt them. After prayer, he ordered two of them to give notice of the enemies motion, and the rest to go their alone, and to cry mightily to the Lord for deliverance. In the mean time that they were thus exercised, there came post to the enemy, for them to go and pursue Mr. Renwick, and a great company with him. After the enemies were gone, he called them together, and said, Let us not forget to return thanks to the Lord, for hearing and answering us in the day of our distress: and charged the whole creation to praise the Lord, and adjured the clouds to praise him. Then he sat down at the side of a well, and enquired if they had any crumbs of bread; some of them had some few crumbs; when seeking a blessing, he said, Lord thou who blessed the few loaves & fishes, and made them sufficient for many, bless this water & these crumbs to us; for we thought we should never have needed any more of these creature comforts.

29. A few days after this, the foresaid John Muithead

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was in a house alone, at a distance from the rest, & the morning was a dark mist, and he knew not whether to go, or where to find them; only he heard him speak of the name of a place where he was to baptize some children. He gave a sixpence to a lad to conduct him to that place, which was six miles distant; when he came he was praying. After baptism he came to John, and said, poor straying sheep! how came you to stray from the rest? I had a troubled morning for you; do not this again, otherwise it will fare the worse with you.

30. About this time he and John Clark, who ordinarily was called little John, were in a cave in Galloway; they wanted meat and drink long, he said, John, better be thrust through with the sword, than pine away with hunger: the earth and the fulness thereof belongs to my Master, and I have a right to as much of it as will keep me from fainting under his service; go to such a house, and tell them plainly, that I have wanted meat so long, and they will willingly give it. John said, sir, I am not willing to leave you in this place your alone, for some have been frighted by the devil in this cave: No, no, John, said he, you need not fear that, I will take my venture of him for a time. John went, & the people willingly gave him some meat: When he came back, he said, John, it is very hard living in this world, incarnate devils above the earth, and devils beneath the earth; the devil has been here since you went away: I have sent him off in haste, we'll be no more troubled with him this night.

31. A little after this, he being yet in Gallaway, John Muirhead, and some others being with him, John said to him, This is a very melancholy weary time, it being killing time: He replied, there are more dark weary days to come, when your pulpits will be full of presbyterian ministers, and it will turn that dark upon you, that many shall not know what to do, whether to hear or forbear; and they shall then be reckoned happy that wan well thro at Pentland, Bothwel, & Airdsmoss, and wan fairly off the stage, and got martyrdom for Christ; for the ministers will cut off many of the most serious and zealous godly at the web's end; but I will be hid in a grave. They enquired, What will become of the testimony of the church of Scotland? Then he plucked the bonnet off his head, and threw it from him, saying, See ye how my bonnet lies? The sworn to & sealed testimony of the church of Scotland, will fall from among the hands of all parties, and will ly as close u-

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pon the ground as ye see my bonnet ly. How lamentably is this accomplished to the observation of all who see with half an eye!

32. At this time it was seldom that Mr. Peden could be prevailed with to preach, frequently answering and advising people to pray meikle, saying, It was praying folk, that would win thro the storm: they would get preaching both meikle and good, but not meikle good of it, until judgments poured out to lay the land desolate. And at other times, We needed not look for a great or good day of the gospel, until the sword of the Frenches were amongst us to make a dreadful slaughter; and after that, bra good days. He and Mr. Donald Cargil saw as it had been with one eye, and spake with one breath; and frequently, when they prest him to preach, he had the same expressions in his answers.

33. Three lads murdered at Wigtoun; at the same time he was praying at Craigmyne, many miles distant; he cried out, There's a bloody sacrifice put up this day at Wigtoun. These were the lads of Kirkelly, and these who lived near, knew not of it till it was past. I had this account from William M'Dougal, an old man in Ferrytoun, near Wigtoun, worthy of credit, who was present.

34. After this, in Auchengrooch muirs, in Nithsdale, captain John Mathison and others being with him, they were alarmed that the enemies were coming fast upon them, they designed to put him in some hole and cover him with heather, he not being able to run hard by reason of his age; he desired them to forbear a little until he prayed, where he said, Lord, we are ever needing at thy hand; and if we had not thy command to call on thee in the day of our trouble, and thy promise of answering us in the day of our distress, we wot not what would become of us; if thou hast any more work for us in this world, allow us the lap of thy cloak the day again; and if this be the day of our going off the stage, let us win honestly off, and comfortably thro, and our souls will sing forth thy praises to eternity, for what thou hast done to us, and for us. When ended, he gave his alone a little, and came quickly back, saying, Lads, the bitterness of this blast is over; we'll be no more troubled with them to day. Foot and horse came the length of Andrew Clark's in Augengrooch, where they were covered with a dark mist; when they saw it, they roared like fleshly devils, and cried out, There's the confounded mist again, we cannot get these damn'd whigs

pursued

purſued for't. I had this account from the ſaid captain John Matthiſon.

35. About this time he was in a houſe in the ſhire of Air, where James Nisbet, yet living in the caſtle of Edinburgh, can bear witneſs to the truth of this; at night he was ſtanding before the fire, where he uttered ſome imprecations upon the curſed inteligenters, who had told the enemy that he was come out of Ireland. When James took him to the place where he was to reſt a little, James ſaid, The ſervants took notice of your imprecations, upon the inteligenters. He ſaid, ye will know to-morrow about 9 o'clock, what ground I have for it; I wiſh thy head may be preſerved; for it will be in danger for me; I'll take my own time and be gone from this houſe. Sometime in that night he went to a deſert place, and darned himſelf in a moſs-bag. The next morning James was going at the harrows, and about 8 of the clock, there was a troop of the enemies ſurrounding the houſe; when James ſaw them he ran for't; they purſued him hard, till he wan to a moſs, where they could purſue him no further with horſes; they fired upon him, and he having knots upon his hair on each ſide of his head, one of their bullets took away one of the knots. He ran where Mr Peden was, who ſaid, Oh, Jamie, Jamie, I am glad your head is ſafe, for I knew it would be in danger. He took his knife & cut away the other knot.

36. About this ſame time he and James Wilſon in Douglaſs, a ſingular known man to many, was at Airdſmoſs; and being together ſometime without ſpeaking, as Mr. Peden's ordinar was, when there was an extraordinar thing in his head, they came to Mr. Cameron's grave, where he and other 8 were buried. After ſometime ſitting on the grave, he gave James a clap on the ſhoulder with his heavy hand, and ſaid, I am going to tell you a ſtrange tale; James ſaid, I am willing to hear: he ſaid, This is a ſtrange day, both of ſinning and ſuffering, (as indeed it was, it being killing time, wherein many fainted and could not endure the ſcorching heat of the perſecution; and to ſome the Lord in his love gave gourds of ſtrength, ſupport and comfort, that keeped them from fainting) but, ſaid he, tho it be a dreadful day it will not laſt long; this perſecution will be ſtopt within a few years, but I will not ſee it; & ye're all longing & praying for that day; but when it comes, ye will not crack ſo much of it as ye trow. And ye're a vain man, James, and many others, with your bits of

papers and drops of blood, (meaning our martyrs testimonies and blood) and who but you, and your bits of papers and drops of blood! but when that day comes, there will a bike of indulged, lukewarm, ministers come out of Holland, England and Ireland, together with a bike of them at home, and some young things that know nothing, and they will all hyve together in a general assembly; and the red hands with blood, and the black hands of defection, will be taken by the hand, and the hand given them by our ministers; and ye will not ken who has been the persecutor, complyer, or sufferer; and your bits of paper and drops of blood will be shut to the door, and never a word more of them, &c ye and the like of you will get their back-side. He gave him another sore clap upon the shoulder, saying, Keep mind of this, James Wilson, for as the Lord lives, it will surely come to pass. James Wilson told me this shortly thereafter, and renewed it again the first general assembly, when he and I, and many others, saw the accomplishment of this in every particular to our great grief.

37. In the beginning of May 1685, he came to the house of John Brown and Marion Weir, whom he married before he went to Ireland, where he stayed all night; and in the morning, when he took farewel, he came out at the door, saying to himself, Poor woman, a fearful morning, twice over. A dark misty morning. The next morning, between five and six hours, the said John Brown, having performed the worship of God in his family, was going with a spade in his hand to make ready some peat groud; the mist being very dark, he knew not until cruel & bloody Claverhouse compassed him with three troops of horses, brought him to his house, and there examined him; who tho he was a man of stammering speech, yet answered him distinctly and solidly; which made Claverhouse to examine these whom he had taken to be his guides thro the muirs, if ever they heard him preach? They answered, No, no, he was never a preacher. He said, If he has never preached, meikle has he prayed in his time. He said to John, Go to your prayers, for you shall immediately die. When he was praying Claverhouse interrupted him three times; one time that he stopt him, he was pleading that the Lord would spare a remnant, and not make a full end in the day of his anger. Claverhouse said, I give you time to pray, and ye're begun to

preach,

preach: He turned about upon his knees, and said, Sir, you know neither the nature of preaching nor praying, that calls this preaching; then continued without confusion. When ended, Claverhouse said, take goodnight of your wife and children: His wife standing by with her child in her arms that she had brought forth to him, and another child of his first wife's, he came to her, and said, Now, Marion, the day is come, that I told you would come, when I spake first to you of marrying me. She said, Indeed, John, I can willingly part with you. Then he said that's all I desire, I have no more to do but die. He kissed his wife and bairns, and wished purchased and promised blessings to be multiplied upon them, and his blessing. Clavers ordered 6 soldiers to shoot him; the most part of the bullets came upon his head, which scattered his brains upon the ground. Claverhouse said to his wife, What thinkest thou of thy husband now, woman? She said, I thought ever much of him, and now as much as ever. He said, It were but justice to lay thee beside him. She said, If ye were permitted I doubt not but your cruelty would go that length, but how will ye make answer for this morning's work? He said, to man I can be answerable; and for God, I will take him in my own hand. Claverhouse mounted his horse, and marched, and left her with the corps of her dead husband lying there; she set the bairn upon the ground, and gathered his brains, and tied up his head, and straightened his body, and covered him in her plaid, and sat down and wept over him. It being a very desert place, where never victual grew, and far from neighbours; it was sometime before any friends came to her; the first that came was a very honest hand, that old singular Christian woman, in the Cummerhead, named Elizabeth Menzies, three miles distant, who had been tried with the violent death of her husband at Pentland, afterwards of two worthy sons, Thomas Weir who was killed at Drumclog, and David Steel, who was suddenly shot afterwards, when taken. The said Marion Weir, sitting upon her husbands gravestone, told me, That before that, she could see no blood but she was in danger to faint, and yet was helped to be a witness to all this, without either fainting or confusion, except when the shots were let off, her eyes dazzled. His corps were buried at the end of his house, where he was slain, with this inscription on his grave-

In earth's cold bed the dusty part here lies,
Of one who did the earth as dust dispise.
Here in this place from earth he took departure,
Now he has got the garland of the martyr.

This murder was committed betwixt 6 and 7 in the morning: Mr. Peden was about 10 or 11 miles distant, having been in the fields all night; he came to the house betwixt 7 and 8, and desired to call in the family, that he might pray amongst them; when praying, he said, Lord, when wilt thou avenge Brown's blood? Oh, let Brown's blood be precious in thy sight! and hasten the day when thou wilt avenge it, with Cameron's, Cargil's, and many others of our martyrs names; and O for that day when the Lord would avenge all their bloods! When ended, John Muirhead enquired what he meant by Brown's blood? He said twice over, What do I mean! Claverhouse has been at the Preshil this morning, and has cruelly murdered John Brown; his corps are lying at the end of his house, and his poor wife sitting weeping by his corps, and not a soul to speak comfortably to her. This morning after the sun-rising, I saw a strange apparition in the firmament, the appearance of a very bright clear-shining star, fall from heaven to the earth; and indeed there is a clear-shining light fallen this day, the greatest Christian that ever I conversed with.

38. After this, two days before Argyll was broken & taken, he was near Wigtoun in Galloway; a considerable number of men were gathered together in arms to go for his assistance; they pressed him to preach; but he positively refused, saying, he would only pray with them; where he continued long, and spent some part of that time in praying for Ireland; pleading, that the Lord would spare a remnant, and not make a full end in the day of his anger; and would put it in the hearts of his own, to flee over to this bloody land, where they would find safety for a time. After prayer, they got some meat, and he gave every one of his old parishoners, who were there, a piece out of his own hand, calling them his bairns: then he desired all to go no further; out, I mind, for you that are my bairns, I discharge you to go your foot-length, for before you can travel that length, he will be broke; and tho' it were not so. God will honour neither him nor Monmouth, to be instruments of good turn to his church, they have dipt their hands so far in the persecution. And that same day that Argyll was taken, Mr. George Barclay

was

was preaching and perſuading men in that country to to go to Argyll's aſſiſtance. After ſermon, he ſaid to Mr. George, Now, Argyll is in the enemies hands and gone; tho he was many miles diſtant. I had this account from ſome of theſe his bairns, who were preſent; and the laſt from Mr. George Barclay's ſelf.

39. After this, he was to preach at night at Pengaroch in Carrick; the miſtreſs of the houſe was too open minded to a woman, who went and told the enemy, and came back to the houſe that ſhe might not be ſuſpected; Mr. Peden being in the fields, came in haſte to the door, and called the miſtreſs, and ſaid, Ye've played a bonny ſport to yourſelf, by being ſo looſe tongued; the enemy is informed that I was to drop a word this night in this houſe, and the perſon who has done it, is in the houſe juſt now; you'll repent it; to morrow morning the enemy will be here: Farewel, I'll ſtay no longer in this place. To morrow morning, both foot and horſe were about the houſe.

40. In the ſame year, within the bounds of Carrick, John Clark in Muirbrock, being with him, ſaid, Sir, what think ye of this preſent time? Is it not a dark melancholy day? And can there be a more diſcouraging time than this? He ſaid, Yes John, this is indeed a dark diſcouraging time; but there will be a darker time than this; Theſe ſilly, graceleſs, wretched creatures the curates, ſhall go down, and after them ſhall ariſe a party called Presbyterians, but having little more than the name; and theſe ſhall as really as Chriſt was crucified without the gates of Jeruſalem on mount Calvary, bodily; I ſay, they ſhall as really crucify Chriſt in his caſe and intereſt in Scotland, and ſhall lay him in his grave, and his friends ſhall give him his winding-ſheet, and he ſhall ly as one buried for a conſiderable time. O then, John, there will be darkneſs, and dark days, ſuch as the poor church of Scotland never ſaw the like of them, nor ſhall ſee, if once they were over; yea, John, they ſhall be ſo dark, that if a poor thing would go between the eaſt ſea-bank and the weſt ſea-bank, ſeeking a miniſter to whom they would communicate their caſe, or tell them the mind of the Lord concerning the times, he ſhall not find one. John aſked, Where the teſtimony ſhould be then? He anſwered, In the hands of a few, who ſhall be deſpiſed and undervalued by all, but eſpecially by theſe miniſters who buried Chriſt: But after that, he ſhall get up upon them; and at the crack of his winding-ſheet, as many of them as are alive, who were

at his burial, shall be distracted and mad for fear, not knowing what to do: then, John, there shall be brave days, such as the church of Scotland never saw the like; but I shall not see them, but you may.

41. In the same year 1685, preaching in the night-time in a barn at Carrick, upon that text, Psal. lxviii. 1, 2. "Let God arise, and let his enemies be scattered: let them that hate him flee before him. As smoke is driven, so drive thou them." So insisting, how the enemies and haters of God and godliness, were tossed and driven as smoke or chaff by the wind of God's vengeance, while on earth; and that wind would blow them all to hell in the end. Stooping down, there being chaff among his feet, he took a handful of it, and said, The duke of York, the duke of York, and now king of Britain, a known enemy of God and godliness, it was by the vengeance of God that he ever got that name; but as ye see me throw away that chaff, so the wind of that vengeance shall blow and drive him off that throne, and he, nor no other of that name, shall ever come on it again.

42. About this time, preaching in Carrick, in the parish of Girvan in the day time in the fields, David Mason, then a professor, came in hastie, trampling upon the people to be near him; he said, There comes the devil's rattle bag, we do not want him here. After this, the said David became officer in that bounds, and an informer, running thro rattling his bag, & summoning the people to their unhappy courts for their nonconformity; for that, he and his got that name of the devil's rattle bag, and to this day do. Since the revolution, he complained to his minister, that he and his got that name: The minister said, Ye well deserved it, and he was an honest man that gave you it; you & yours must enjoy it, there's no help for it.

43. A little before his death, he was in Auchincloich, where he was born, in the house of John Richman, there being two beds in one room, one for him and one Andrew----, who dwelt in and about the N. W. mills; when Andrew offered to go to his bed, he heard him very importunate with the Lord to have pity upon the west of Scotland, and spare a remnant, and not make a full end in the day of his anger; and when he was off his knees, walking up and down the chamber, crying out, Oh, the Monzies, the French Monzies, see how they run; how long will they run? Lord, cut their houghs, and stay their running. Thus he continued all night, sometimes on his knees, and sometimes walking, in the

morning,

morning, they enquired what he meant by the Monzies? He said, O Sirs, ye'll have a dreadful day by the French Monzies, and a set of wicked men in these lands who will take part with them; the weal of Scotland will pay dear for it; they will run thicker in the water of Air and Clyde than ever the Highland men did. I lay in that chamber about three years ago, and the said John Richman and his wife told me, that these were his words. At other times, to the same purpose, saying, O the Monzies, the Monzies, will be thro the breadth and length of the south and west of Scotland! O I think I see them at our fire-sides, slaying man, wife and children: the remnant will get a breathing: but they will be driven to the wilderness again, and their sharpest showers will be last.

To the same purpose spoke the two following ministers, viz. Mr. Thomas Lundie, a godly minister in the north of Rotray; his sister a lady in that country, who died in the year 1683, gave the following account, That the said Mr. Lundie, after some sickness, & seeming recovery again, which comforted them; but one morning, staying longer than ordinary in his chamber, the forejaid lady knocking at his chamber door, who opening it, found him more than ordinary weighted; she asked him the reason, seeing he was now better: whereupon, smiling, he said, Within a few hours I will be taken from you; but, alas! for the day that I see coming upon Scotland: the Lord has letten me see the Frenches marching with their armies thro the breadth and length of the land, marching to their bridle reins in the blood of all ranks, and that for a Broken, burnt & buried covenant; but neither ye nor I will live to see it. As also one Mr. Douglass, a godly minister in Galloway, a little before his death, seeming as slumbering in his bed, his wife and other friends standing by, when he awak'd, he seemed more than ordinary weighted, and groaned heavily, saying, sad days for Scotland. His wife asked him, What will be the instruments? He said, the swords of foreign enemies, they will be heavy and sharp, but not long; but they will not be yet, but not long to them: but, O glorious days on the back of them, to poor wasted Scotland!

44. Some

44. Some notes of his last preface in the Colom wood, at the water of Air, a little before his death.

MY Master is the rider, and I am the horse; I never love to ride, but when I find the spurs; I know not what I have to do amongst you this night; I wish it may be for your good, for it will be the last: it is long since it was our desire to God, to have you taken off our hand, and now he's granting us our desire. There are four or five things I have to tell you this night, and the first is this, A bloody sword, a bloody sword, a bloody sword for thee, O Scotland, that shall tear the hearts of many. 2dly, Many miles shall you travel, and shall see nothing but desolations and ruinous wastes in thee, O Scotland. 3dly, The fertilest places in Scotland shall be as waste and desolate as the mountains. 4thly, The women with child shall be ript up and dashed to pieces. 5thly, Many a conventicle has God had in thee, O Scotland; but e'er long God will have a conventicle that will make Scotland tremble; many a preaching has God wared upon thee; but e'er long God's judgments shall be as frequent as these precious meetings were, wherein he sent forth his faithful servents to give faithful warning of the hazard of thy apostasy from God, in breaking, burning and burying his covenant, persecuting, fighting and contemning the gospel, shedding the precious blood of his saints and servants. God sent forth a Welwood, a Kid and a King, a Cameron and a Cargil, and others to preach to thee; but e'er long God shall preach to thee by fire and a bloody sword; God will let none of these mens words fall to the ground, that he sent forth with a commission to preach these things in his name: he will not let one sentence fall to the ground, but they shall have a sure accomplishment, to the sad experience of many. In his prayer after sermon, he said, Lord, thou hast been both good and kind to old Sandy, thro a long tract of time, and given him many years in thy service, which has been but as so many months; but now he's tyr'd of thy world, and hath done the good in it that he will do; let him win away with the honesty he has, for he will get no more.

45. When the day of his death drew near, and not being able to travel, he came to his brother's house in the parish of Sorn, where he was born; he caused dig a cave, with a laughen-bush covering the mouth of it,

near

near to his brother's house: the enemies got notice, & searched the house narrowly many times. In the time that he was in this cave, he said to some friends, 1st, That God shall make Scotland a desolation. 2dly, There should be a remnant in the land whom God should spare and hide. 3dly, They should ly in holes and caves of the earth, and be supplied with meat and drink; and when they come out of their holes, they shall not have freedom to walk, for stumbling on dead corps. 4thly, A stone cut out of the mountain should come down, and God shall be avenged on the great ones of the earth, and the inhabitants of the land, for their wickedness; and then the church should come forth with a bonny-bairn time at her back of young ones. He wished that the Lord's people might ly hid in their caves, as if they were not in the world, for nothing would do it, until God appeared with his judgments, and they that wan thro the bitter and short sharp storm, by the sword of the Frenches, and a set of unhappy men taking part with them, then there would be a spring-tide day of the plenty, purity and power of the gospel; giving them that for a sign, If he were but once buried, then they might be in doubts; but if he were oftner buried than once, they might be perswaded that all he had said would come to pass; and earnestly desired them to take his corps out to Airdsmoss, and bury him beside Richy, meaning Mr. Cameron, that he might get rest in his grave, for he had gotten little thro his life: but I know ye will not do this. He told them, that bury him where they would, he would be lifted again; but the man that put first to his hand to lift his corps, four things should befal him. 1. He should get a great fall from a house. 2dly, He should fall in adultery. 3. In theft, and for these he should leave the land. 4. Make a melancholy end as broad for murder; which accordingly came to pass. There was one Murdoch a mason to his trade, but [illegible] in the military service, who first put his hand to his corps. A little before his death, he said, ye will be angry where I shall be buried at last; but I discharge you all to lift my corps again. At last, one morning early he came to the door, and left his cave; his brother's wife said, Where are you going? the enemy will be here. He said, I know that, Alas! sir, said she, what will become of you? You must back to the cave again: He said I have done with that, for it is discovered, but there is no matter, for within 48 hours I [illegible]

be beyond the reach of all the devil's temptations, and his instruments in hell and on earth; and they shall trouble me no more. About three hours after he entered the house, the enemy came and found him not in the cave, searched the barn narrowly, casting the unthreshen corn, and searched the house, stobbing the beds, but entered not into the place where he lay. He told them, that bury him where they would, he would be lifted again, and within 48 hours he died. He died in January 28, 1686, being past 60 years, and was buried in the lairs of Affleck's isle. The enemies got notice of his death and burial, sent a troop of dragoons, and lifted his corps, and carried him to Cumnock gallows-foot, and buried him there, after 40 days being in the grave, beside other martyrs. His friends thereafter laid a grave-stone above him, with this inscription.

Here lies Mr. ALEXANDER PEDEN, a faithful minister of the gospel at Glenluce, who departed this life January 28, 1686, and was raised after six weeks out of his grave, and buried here out of contempt.

After this, that troop of dragoons came to quarter in the parish of Cumbolnethen; two of them were quartered in the house of James Gray, my acquaintance, they being frighted in their sleep, started up, and clapped their hands, crying, Peden, Peden! These two dragoons affirmed, That out of their curiosity they opened his coffin to see his corps, and yet they had not smelt, tho he had been forty days dead.

All the tyranny and cruelty of these times, by these enemies of God and godliness, that were exercised upon the bodies and consciences of the Lord's people, is laid, That it was all for rebellion; there was no ground to think or fear that the corps of that servant of Christ, after six weeks lying in the grave, would rise in rebellion against them. This is somewhat like that which historians give an account of, That the popish party rude search for the bones of John Wickliff, their oppofer in his life, by his writings, 42 years after his death they found his bones, but were uncertain whether they were his or not, and took them up to the head of an hill, and burnt them, and gathered up the ashes in a pock, and threw them down a river. Mr. Samuel Clark gives another instance of a Christian Jew in Italy, who after the popish party had murthered him

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laid his corps in the open street of the city, prohibiting all to bury him, where he lay nine days, and instead of stink, they had a sweet charming smell, which induced many people to stand and wonder; which when the enemies found the sweet smell themselves, they caused take them up and bury them.

All these foregoing instances I am surely informed of, for matter and substance, except the 40th passage, which is said, he spoke to John Clark in Muirbrock, within the bounds of Carrick, in the year 1685, and has been passing from hand to hand in writ; I sent a friend 20 miles to him for the certainty of it; & altho he was my old acquaintance, he delayed to give it; but promised to visit Mr. Murray in Penpont, in September 1723, and give him a full account, but has not performed his promise. Captain John Campbell of Walwood, his master, promised to get a true account from himself, and send it to me; but has not done it. I am informed, that some other friends enquired at the said John, who owned, that the 40th passage was all one for mater and substance with what Mr. Peden said to him.

There are other two passages, that for many years I've often heard from friends, and doubt nothing of the truth of them in my own mind, tho it be not pointed in time and place.

First, One day preaching in the fields, in his prayer, he prayed earnestly for the preservation of the people, and again and again prayed for that man that was to lose his life: The enemies came upon them the same day and fired upon the people, and there was none of them either wounded or killed, save one man, and he was shot dead.

A 2d passage, One time he was preaching, and giving a very large offer of Christ in the gospel-terms: and a old woman sitting before him, he laid his hand on every side of her head, and rocked her from side to side and said, Thou witch-wife, thou witch-wife, thou witch-wife, I offer Christ to thee; quit the Devil's service, thou hast a bad master; thou wilt never mak thy plack a babee of him; and if thou wilt break off, and renounce the Devil's service, I promise thee, in my Master's name, that he will give thee salvation. After this there was a discernable change in her practice; and when she was a dying, she confessed, that she was either engaged in the devil's service, or was engaging; and expressed her thankfulness, that she had the happiness to hear Mr. Peden at that time.

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As for the paper that has been passing from hand to hand in print, these several years in Mr. Peden's name; which is said to be found in Ireland, and supposed to be his I made all search, both in Scotland and Ireland; but could never find one that had been conversant with him, that ever heard him have many of the expressions that are in that paper.

FINIS.

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